

# NEW ENGLAND SPECTATOR.

A Family Newspaper, devoted to the Study of the Bible and Family Religion, to the Cause of Active Piety, to the Abolition of War, Slavery, Licentiousness &c., and to Religious and General Intelligence.

VOL. I.

BOSTON, WEDNESDAY, SEPTEMBER 23, 1835.

NO. 46

Address before the Boston Academy of Music, on the opening of the Odeon, Aug. 5, 1835.  
by Samuel A. Eliot.

The Academy of Music have requested me to make an address, suitable to the important occasion of opening, for a new object, and under new auspices, a hall which has long been devoted to purposes of public amusement. It is an hour of much interest; and I wish the pleasant task of addressing an audience like the one I see assembled, had been confided to abler hands, and a more eloquent tongue. I shall trust, however, to your familiar acquaintance with the subject, to supply any defect in the manner of treating it, and shall throw myself on your indulgence, while I speak for a few moments of the just claims of music upon the attention and interest of the community.

It may be well, first to explain, briefly, how it happens that we are assembled in this place to-night, and in order to do this, I must refer to the exertions of a distinguished member of the Academy, advantageously known to the public, by his judicious and successful labors in the cause of education.

This gentleman, on a tour through Europe, a few years ago, was struck with the fact that music is a part of early education to a far greater extent than with us, in several of the countries he visited. He saw its practicability, and witnessed its good effects; and on his return home, he resolved to attempt to rescue the art from the neglect in which it had so long been buried among us, and to introduce it as a branch of general education. To his efforts, it is principally owing that the Boston Academy of Music was established; and to him, also, it is to be ascribed, that so efficient an impulse, and so just a direction, was given to its labors at the outset. Having secured the co-operation of well known and highly valued professors, the Academy proceeded in the formation and instruction of juvenile classes in singing, satisfied that the experiment only was wanting to convince the public there was nothing visionary in their plans. The experiment succeeded beautifully. Nothing could surpass the favorable reception of the first public performances of the well-taught children; and the interest excited has been gradually and strongly increasing, till it was thought advisable, a few months ago, to secure a permanent place for the exhibitions of the Academy. Fortunately its government was not found wanting in that spirit of cool, determined enterprise, which, without extravagance, produces striking results. A contract was entered into with the proprietors of this building for a term of years; its interior structure was altered; and it is now presented to you, in its new form, not as a theatre, but under a new name, as an Odeon, or musical hall, devoted henceforth to the purposes of art, of science, and of religion.

As it was under the auspices of the Academy that this most desirable change was effected, I shall speak only of the objects which it had in view from the outset; and though it may sound strangely to make an elaborate eulogy on an art, which, in all ages of the world, has been recognized as one of the most delightful that can be practised, and which, by no very extravagant exaggeration, has been even called divine; yet so much error has existed among us, as to its design and its effect, it has been so hardly judged, in consequence of the bad taste or the bad character of some who have practised it—that it may be use simply to state what effects it is designed and is able to produce.

Nearly all sounds, natural and artificial, from the overwhelming crash of the thunder, or the deep-toned roar of the cataract, to the animated song of the happy bird; from the lowest bass of the organ, to the shrill note of the fife, or the harsh rattle of the drum; from the sublime voice of the tempest, to the gentle sigh of the zephyr; from the shout of the man, to the laughing prattle of the infant,—are adapted to excite emotion; and music is the science of adapting, and the art of producing those sounds, and combinations of sound, best suited to create the emotions intended to be awakened within us.

It is manifest, that if any considerable degree of proficiency be made in music, it is an agent of great power for good or for evil; and in every age, and in every country, powerful emotions have been excited by music adapted to the degree of civilization of the people and the time. Even in our own unusual age and nation, who is there that can resist the contagious effect of the lively march, the solemn dirge, or the dance-moving air of the ball-room? These are but some of the coarsest and more obvious effects of an art susceptible of every degree of refinement;—and the variety of feelings excited by music, can be limited only by the capacity of our nature.

From these appeals to the feelings, the emotions, the passions, music derives its moral power; and it is also the direct source of pleasure to the ear, from the adaptation of the sounds it produces to give enjoyment to that delicate organ; and it is a very valuable accessory in the intellectual development of the faculties, from the excellent mental discipline conveyed by the study of its theory and practice.

To these three points I wish to invite your attention, viz.: its importance as an auxiliary in education; the pleasure it conveys to the ear; and its power of producing emotion.

1. THE IMPORTANCE OF MUSIC AS AN AUXILIARY IN EDUCATION.

In a country where the education of the young is so important, and has from the earliest period, received so much attention, and excited so deep an interest as in our own, it is certainly singular that the aid of music has not been sought to stimulate the attention of the youthful student, and introduce those habits of order and method which are indispensable to the acquisition of the art, and are such important means of progress in every species of knowledge. Music is at once a charming relaxation from the tedious task, the dry drudgery of the grammar, the pen, or the slate, and a mode of discipline scarcely inferior in efficacy to the dullest lesson of the horn book, learned under the fear of the searching experiment of the birch or the ferule. It is a study and an amusement, a discipline and a sport. It teaches, in the most attractive manner, the advantage of combined, harmonious action, of submission to rules, and of strict accuracy. All these are necessary to the agreeable result of the practice; and the attainment of that result is, itself, stimulus and reward sufficient for the required exertion. It produces, in a remarkable degree, the effect attributed by a classic poet to all the elegant arts, of softening the character and refining the manners. Nothing is more obvious than the change of tone, in children of the rougher sex, which follows a moderate proficiency in this exquisite accomplishment.

Are these tendencies of no value, or of slight importance? Surely not. The teacher, who experiences so often the want of some agreeable stimulus to the flagging attention, and the need of relaxing his own toil, will seize upon music with grateful avidity; while the pupil will wonder what has become of the weariness he felt a moment before, and his eye will brighten, and his apprehension quicken, at the first sound of the music lesson.

But, perhaps, it may be said this is all imaginary. It is a fine thing to talk about, but how can it be done? How can a school full of children be taught to sing, when it is so difficult to teach a single pupil, who has the exclusive attention of a master for hours of every day? The simplest, most direct, and most satisfactory answer to this question, is a reference to the schools which have

been, and are now taught by the professors of the Academy. No difficulty occurs in teaching those rudiments of music which are all it is necessary to give; and no doubt can be entertained of the favorable tendency of the study, by those who will examine for themselves into its result. But though this is the shortest, it is by no means the only answer to be given. Throughout the whole extent of northern Germany, every child who goes to school is as sure to be taught to sing as to read. The exceptions are almost, as few as to the capacity of learning something of music, as to that of learning to spell; and serve, in fact, only to show the general prevalence of what is erroneously thought so rare—an ear for music. The obstacle in this country, and in some others, which has produced an opposite impression, is, that the attainment of musical knowledge has been deferred till a period of life when the facility of acquisition is diminished, and the organs are less flexible than in early youth, while the instruction has been given on the plan of benefit to the teacher rather than the taught,—its difficulties have been unnecessarily magnified,—and it has been attempted to make every pupil a first rate solo singer. It has, too, been unfortunately regarded as a mere accomplishment, which might as well be left to the pursuit of the young, the frivolous and the worldly, and was unworthy the attention of the parent, seriously anxious for the education of his child.

It is the aim of the Academy to correct these errors and to reform this unwise practice; to teach the elements of music to as many children as possible, at its early age as practicable, and thus, while giving to many the benefit of its discipline, to discover those who have any particular aptitude for its prosecution to a more advanced degree of skill, and to save, for better purposes, the weary hours which have been wasted by so many unhappy daughters of song, in attempting the difficult air, or to them impossible bravura.

It is not necessary to the understanding or enjoyment of good music, whether vocal or instrumental, that one should be able to perform it oneself, (an idea that has been strangely prevalent in some of our churches,) but some acquaintance with the design of music, and its means of accomplishing its own designs, is necessary; and this knowledge will be very generally diffused, if the Academy should be successful in its plans. Part of the effect, therefore, of the operations of our Academy, will be to make good listeners, as well as good performers, and one is scarcely less desirable than the other.

It ought not to be omitted, in enumerating the advantages of a musical education, that its effect on the physical constitution, on the development and healthy action of the organs principally exercised by it, is decidedly beneficial; and in a country and climate in which pulmonary diseases are prevalent, every remedy, especially of an agreeable and preventive kind, should be diligently used.

An advantage of the mode of teaching adopted by the Academy, of numbers together, over the old mode of drilling one at a time, is the increased delight which is felt by the learner. A simple melody may be charming, but a well arranged harmony is far more so to every ear; and by the combination of the different parts, every class of pupils may be gratified with this additional charm, and every school may judge of their own progress, not merely by their increased skill, but by the increased pleasure arising from their own performances.

(To be continued.)

SPECULATOR.

BOSTON, SATURDAY, SEPTEMBER 23, 1835.

Joice Heth 161 years of age,

This greatest wonder of the age, is attracting crowds of ladies and gentlemen at CONCERT HALL, where owing to positive engagements, she can remain but a few days longer. None can behold her and the documents accompanying her, without the most perfect satisfaction that she was the Nurse of the immortal Washington, and as old as represented.

She is continually cheerful, talking, laughing, singing, and is a most interesting and pleasing curiosity. Hours of exhibition from 9 A. M. to 1 P. M., and from 3 to 6 and 7 to 9 P. M. Admittance, 25 cents, children 12 1/2.

Such is the advertisement which, we regret to say, has been standing for some time in the papers of this city.

We expect to be accused of ultramontanism by the remarks which follow, but duty, we think, impels us to say what we do.

First. We consider the public exhibition of the old lady an outrage against humanity. How should we like to have our great grandmother, just on the verge of eternity, thus carried about to be a gazing stock for all the vulgar and idle crowd?

Or simply suppose she was a white American mother, how should we regard her children and friends, should they thus, for the purpose of gain, expose her, instead of furnishing her with a silent retreat, and smoothing her way down to the silent tomb? Is this the way to fit a soul for heaven?

Second. Though the woman is doubtless, of very great age, yet we regard the whole story of her being the nurse of Washington &c. as mere fabrication; a story got up to make money. We have seen neither her nor the documents respecting her; nor would our opinion be changed should we see them, and should the evidence be tenfold stronger than it is: for the presumption that the whole affair is got up to make money as the fact of her exhibition would naturally lead us to suppose, is infinitely greater than the possibility that the above statements can be true. How improbable that she should have been the nurse of the father of his country! It would need evidence almost as great as it would to prove satisfactorily that she has arisen from the dead. In such a case, there is but little more difficulty in fabricating documents which can not be proved to be false, than there is in the legends respecting the popish saints. It is said that a certain female of such a name was baptized, so and so. Admitting such a registry is in existence, it is impossible to prove that this is the identical female. If she says she nursed Washington, and was thus baptized, it is more obvious than the change of tone, in children of the rougher sex, which follows a moderate proficiency in this exquisite accomplishment.

Are these tendencies of no value, or of slight importance? Surely not. The teacher, who experiences so often the want of some agreeable stimulus to the flagging attention, and the need of relaxing his own toil, will seize upon music with grateful avidity; while the pupil will wonder what has become of the weariness he felt a moment before, and his eye will brighten, and his apprehension quicken, at the first sound of the music lesson.

Third. The reports we have respecting her, are inconsistent with each other. We are one day told that her children have all been dead 50 years; and the next, that her youngest son died two years ago, at the age of 116.

Fourth. It is said that she suffers herself to be thus exhibited, in order to purchase the freedom of her grand children. Is this probable. Her grand children must be rather old to have their freedom.

And further, why should she desire it? Does she wish them sent to Africa? How unnatural! Does she expect more happiness in their society when free? And is she so provident for them as to be willing to be made ten times worse than a slave in their behalf? No. If she loves them, she would say, let me rest in the embrace of my offspring, and let them smooth the way for me to the grave. I will pray God to reward them when I am gone, and my servitude and afflictions are ended.

Fifth. The force that was used over in administering to her the ordinance of the Lord's supper, was a desecration of that ordinance which our Savior can never approve. The minister of the gospel who did it in the manner it was done, gratified chiefly a morbid curiosity, and contributed to the selfish interest of her inhuman exhibitors, and encouraged them in their wicked course. If she is Christian, and in the path of duty, there can be no objection to administering the elements of Christ's body and blood, in a private manner. But to do it publicly, before the gaze of a multitude who care not for these things, is a mere farce.

A refusal to conform to this standard of holy intercourse, and conformity to the opposite—the selfish principle, in practice, has given insecurity to all the rights and interests of men in this world. It has led individuals and nations to deprive others of the enjoyment of their rights, and caused the most terrible destruction of human life and property, has filled the earth with want and woe.

What frauds, what similes, what delusions, what robberies, what murders, what wars of bloodshed and cruelty, what slavery, has followed a refusal of mankind to conform to the great law of love contained in this standard of holy, human intercourse.

Conformity to this standard is essential to a perfectly holy and happy state of society. It is this that causes purity, security and bliss to reign in heaven. A refusal to conform to this, and conformity to the opposite—selfishness, causes the wickedness, the insecurity, and wailing of hell.

The volume of revelation furnishes further evidence that this is the true, perfect, and only standard of holiness.

From the fact that this standard includes in it a summary expression of all God's will in regard to human conduct. On these two commandments,—love to God and love to man,—says our Savior, hang all the law and the prophets.—From the nature of repentance, proof is derived that this is the true, perfect, and only standard of holiness:

—Faith in Christ implies conformity to this standard:—conformity to it is essential to eternal life:—to admission into the pure society of heaven:—it is the standard by which all men will be tried, and their eternal destiny assigned at the general judgment.

REMARKS.—This law of benevolence, as a standard of holiness, is a plain law—so plain that it may be clearly seen from the light of nature—it is spiritual and strict—it is impartial—it is reasonable and practicable—that this is the only law, the only standard, in conformity to which a person can act right, and be happy in his relations to God and mankind—it is an unalterable standard of holiness. In view of this subject, we see—the value of the gospel, and the atoning sacrifice of Christ—in what true conversion consists—the absurdity of speaking about Christians raising the standard of holiness; for there is but one true and perfect standard of holiness, and that is already ready, raised as high as it can be, and is immutable. This mode of speaking implies that the standard of holiness is a floating standard, or that men may have different standards, and real Christians. But the truth on this subject is, that men, by the grace of God, must raise themselves up to the true standard, or they have not a particle of holiness; all below this is sin, and only sin. Men do not begin to be holy, till they come up and take hold of this standard, and conform to it in practice; and are holy only when living in conformity to it. The least known, deliberate, voluntary deviation from it, will ruin the soul, unless repentance brings the individual back. Every floating standard of holiness is false, and will pass with the individual who holds on to it, down the dark, broad stream of sin, into the gulf of perdition. O what multitudes bearing the Christian name, and some sustaining the office of the Christian ministry, it is not to be feared, do not contain it, in the giving such a pretended right as an ecclesiastical usurpation, and by exercising it is ecclesiastical tyranny.

tell us of our faults, are our best friends. Hence, no person has any right not to be reproved and resisted for his errors and sins, according to their corrupting and dangerous tendency. Parents have no right to forbid their children to reprove them in meekness, when they sin. Ministers have no right to forbid their people to reprove them, when they sin against God and man. No magistrate and civil rulers, nor even kings, any right to forbid their subjects and constituents to tell them their faults plainly, and to expose and resist their public sins and vices. No person in the world has any right to forbid others to reprove him for his sins and vices, according to their nature and dangerous tendency, for it is easy to see that by giving the right to all men to reprove, condemn, and resist all sin and vice, God has superceded all right, not to be reproved and condemned for our sins. I know of no more sacred and important right than this, to bear naked and naked testimony against each other's sins and vices.

Through the general neglect of this right, the world lies in a mass of moral corruption and ruin. What would be improved to a radical reformation, than exercising this right, for we should then see and feel the necessity of correcting our own errors.

It requires constant self-denial to exercise and maintain this right, and this is the reason why it is so much neglected. By faithfully maintaining and exercising this right, Jeremiah had occasion to say, "Wo is me my mother, that thou hast before me a man of strife and contention to the whole earth." Christ faithfully exercised this right, and rode on a whirlwind to heaven, to inherit his crown of eternal glory made transulously radiant by the fires of persecution. The martyrs exercised this right, and arose on a tempest of persecution, not to be angels, but to be the bride, the Lamb's wife, and to sing a song which no angel's tongue can sound—no seraphim's passion reaches. How ought we to blithely view the conflict between a such example and ours!

10. All persons who are properly qualified, have right to preach the gospel wherever Providence may direct.

Christ has given this right to his disciples to go into all the world, and preach the gospel to every creature. He established no ecclesiastical censorship over the pulpit, to determine where and where the gospel shall be preached, and of whom we must obtain permission to preach at any particular time or place. Christ himself claimed the right to give license to his disciples to preach, and his general commission to them to "Go into all the world, and preach the gospel to every creature," and his promise "Lo I am with you always, even to the end of the world," is a good and ample license to all who are qualified, to preach the gospel wherever their reason and conscience may direct.

Who then has any right to forbid others to publish the name of the Lord, and to warn the wicked from his way? Has Christ given any particular persons an exclusive right to particular portions of the earth, so that whether they preach faithfully or not, others have no right to preach upon the territory they claim, without their permission? I ask the person who sets up this claim, to show the charter for such a right. If the Duke does not contain it, then the giving such a pretended right is an ecclesiastical usurpation, and by exercising it is ecclesiastical tyranny.

C. S.

For the New England Spectator.

Plan for the Abolition of Slavery. No. 2.

We last week gave our plan.—We now proceed as proposed to consider the objections. Since many plausible objections, mischievous subtleties are now propagated to block up the wheel of truth and righteousness, and I have thought it requisite to append a brief commentary to the above plan for the abolition of slavery.

I think no one can say it is not strictly scriptural. It is based upon the second great commandment, "Thou shalt love thy neighbor as thyself," and upon the pulpit, to determine where and where the gospel shall be preached, and of whom we must obtain permission to preach at any particular time or place. Christ himself claimed the right to his disciples to preach, and his general commission to them to "Go into all the world, and preach the gospel to every creature," and his promise "Lo I am with you always, even to the end of the world," is a good and ample license to all who are qualified, to preach upon the territory they claim, without their permission? I ask the person who sets up this claim, to show the charter for such a right. If the Duke does not contain it, then the giving such a pretended right is an ecclesiastical usurpation, and by exercising it is ecclesiastical tyranny.

This plan is also perfectly reasonable, provided negroes belong to the race of human beings. Most exactly does it accord with the self-evident principles of justice and righteousness, and with the dictates of every man's conscience in the sight of God. This cannot be said of any other plan respecting slavery that has yet been proposed.

Now I ask, must not that plan be wise, which is founded in scripture, and so completely harmonizes with reason and conscience? What says history and experience?

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without giving him any time to prepare for death, is shocking beyond description, to a man of feeling, yet a deliberate preparation for the horrid deed, augments the desire to enter upon the practice, and when the practice is commenced, the murderer's strong inclination is rapidly increasing to prosecute this diabolical course, without any mitigation, as was exemplified to an alarming degree in the pirate and bloodthirsty Gibbs. Many who have been trained and disciplined to this heaven-daring practice, have become hardened through the deceitfulness of sin, to that degree, that they make no more account of murdering men, than they would of killing toads or serpents; and even manifest infinite more enmity in wreaking their vengeance on their fellow men, than they would in killing the beasts and serpents and creeping things of the earth!

But we have no time to expatiate. Let these crimes which have been named, and the augmented desire which those feel who have fallen into these sins, still persist in them, serve as a key to open the door to many other crimes, where he who has good understanding will discover that the entrance upon any alluring practice, is of a fascinating nature, and the further a person pursues, the more vehement are his desires to push forward.

And who does not know that this is the case, to an alarming degree, as it regards the adherents to the system of war?

But the military system is diverse from many other systems, in two respects; it enlists on its side both the pride and passions of the human heart. "And who can stand before envy?" When the sails of pride are hoisted before a full breeze of passion, who can calculate on the evil which will follow?

It reminds me of the decision of a certain professional man, who first entered upon the work of the gospel ministry, but not succeeding to his mind, he tried the physician's practice; but not realizing in this department, what his desires had anticipated, he next resorted to the practice of the law. Here he met with success. He said he found that men would give more for their will than they would for soul and body both!

The war system has two candidates under consideration for election to universal dominion.

These two candidates are *Pride* and *Ambition*.

These two candidates must come into office, let the consequence be what it will. And after

they have taken their seats as chief magistrates, and have officiated till the war system is tolerably well understood, then the practical part calls for the attention, and must have a hearing, and its advocates have aspiring minds for actual service.

They cannot endure the thought of having acquired their skill, their uniform and their weapons

of war in vain. Their pride is restless. They de-

sire and seek for opportunities to make a display of their attainments. And their competitors must either submit to their conditions of peace, or the dispute must be decided in the field of battle; and then they will let their opponents know that they

are too strong for them.

But before hostility commences, a third magis-

trate must be elected by the name of *Passion*. This monarch takes the throne in conjunction

with pride and ambition, and casts all around him, fire-brands, arrows and death. He will and he won't; and his will is law. And as the devil

entered into the herd of swine, and caused them to rush violently down a steep place into the sea, so this monarch erects his empire in the breast, and aways his sceptre around, and will dash to shivers, all within the limits of his pow-

er.

When Passion takes his throne in the breast,

he causes the tongue which is a little member to boast great things. He caused the tongue of Pharaoh to say,—"Who is the Lord? I know not the Lord, neither will I let Israel go." He

caused the tongue of the king of Austria to ex-

claim,—"The God's do so and more also unto

me if the dust of Samaria suffice for handfuls for the host which cometh with me." This monarch caused the tongue of a female by the name of Jezabel to exclaim,—"The God's do so and more also unto me if the head of Elijah stand on him till to-

morrow about this time." This monarch caused the tongue of the king of Babylon to say,—"Who is that God that can deliver out of my hand?"

"The beginning of strife is as when one letteth out water." Behold how great a matter a little

fire kindleth."

When Passion erects his empire in the breast, if his power is equal to his will, he will spread desolation and destruction all around. He will lay fruitful fields waste, and dry up rivers in his rage! He will storm cities, and kill with the sword or waste its inhabitants with famine! And he will lay cities in ashes! He will lay armies in silence by the pangs of death! He will divest kings and emperors of their robes and diadems, and set his foot upon their necks, and make them gather their meat under his table, Judges 1, 7.<sup>2</sup> And where this proud, ambitious and malicious spirit is fostered, and becomes experienced in assuring human beings, it knows no bounds, becomes drunk with the blood of men! And I cry, give life like Buonaparte, or like Alexander, who, having conquered the world, sat down and wept because there was not another world for him to conquer!

And this aspiring and self gratifying spirit, is not confined to the most daring and enterprising generals like Buonaparte, Hannibal, Caesar and Al-

xander, but it exists within the breasts of military officers in lower grades, and among private sol-

diers down to the lowest degree! Only let the subordinate officer, or private soldier, be vested

with power according to the aspirations of his

heart, and he will spread waste and desolation all

around him!!

I well recollect when a youth, in the training

field, a certain soldier, who when the command

was given by the officer to fire powder only, in in-

itiation of a sham fight, this soldier appeared to be

carried away in his imagination to that degree, as to

think the sham a reality; and to suppose he

was then facing the enemy in the field of battle;

and he expressed a vehement desire for liberty

to fire ball instead of powder only; and he said

with great enthusiasm, G—d—them, we'll give

it to them!

Now these evil propensities of the heart of

man are let loose upon society, and can have

full scope and power corresponding with the in-

clination.—How dire the reck' of human woe,

wherever the scourge is felt! How many rela-

tions have been left to bleed at heart, in conse-

quence of the devastation and sacrifices which

have been made to gratify a proud malicious

spirit in this we imitate the religion or the su-

periority of our ancestors?"

The altar of St. Philip Neri," says Baronius,

"shines with votive pictures and images, the

proofs of as many miracles; received every day

the additional lustre of fresh offerings from those

who have been favored with fresh benefits;"

amongst whom the present pope himself, pays, as

he has been told, a yearly acknowledgment, for a

miraculous deliverance, that he obtained by the

invocation of this saint when he had like to have

perished under the ruins of a house, overthrown

in an earthquake.

There is commonly so great a number of these

offerings hanging up in their churches, that in

steal of adding beauty they give offence, by cov-

ering and obstructing the sight of something more

valuable and ornamental; which we find to have

been the case likewise in the old heathen temples;

where the priests were obliged sometimes to take

them down, for the obstruction which they gave to the beauty of a pine pillar or altar. For they

consist chiefly, as has been said, of arms and legs,

and little figures of wood or wax, but especially

pieces of board-painted, and sometimes indeed

fine pictures, describing the manner of the deliv-

erance obtained by the miraculous interposition of

the saint invoked; of which offerings, the blessed

virgin is so sure always to carry off the greatest

share, that it may truly be said of her, what Juve-

latus says of the goddess Isis, whose religion was at

that time in the greatest vogue at Rome, that the

painters get their livelihood out of her.

*Pictores quae nec ab Iside pasci?*

As once to Isis, now may it be said,

That painters to the virgin owe their bread.

As oft as I have had the curiosity to look over

these doarias, or votive offerings, hanging round the shrines of their images, and consider the sever-

al stories of each, as they are either expressed

in painting, or related in writing, I have always

found them to be mere copies, or verbal transla-

tions of the originals of heathenism; for the vow

is often said to have been divinely inspired, or ex-

pressedly commanded; and the cure and deliverance to have been wrought either by the visible appear-  
ition, and immediate hand of the tutelar saint, or by the notice of a dream, or some other miraculous admonition from heaven. "There can be no doubt," say their writers, "but that the images of our saints often show signs of miracu-  
lous health to the infirm, and appearing to us often in dreams, to suggest something of great moment for our service."

And what is all this, but a revival of the old im-  
postures, and a repetition of the same old stories  
of which the ancient inscriptions are full, with no  
other difference than what the pagans ascribe to  
the imaginary help of their deities, the pagans as  
foolishly impute to the favor of their saints? as  
may be seen by the few instances that I have sub-  
joined, out of the great plenty, which all books of  
antiquities will furnish. And whether the reflection  
of Father Montfaucon on the pagan priests,  
mentioned above, be not, in the very same case,  
as justly applicable to the Romish priests, I must  
leave to the judgment of my reader.

But the gifts and offerings of the kind that I  
have been speaking of, are the fruits only of vulgar  
zeal, and the presents of inferior people; whilst  
princes and great persons, as it used to be, make  
frequently offerings of large vessels, lamps, and even  
statues of massy silver or gold, with diamonds, and all sorts of precious stones of  
incredible value; so that the church of Loretto is  
now become a proverb for its riches of this sort,  
just as Apollo's temple at Delphi was with its  
ancient lamps and candles are described as continually  
burning before the altars and statues of the deities  
on the same account.

No all the wealth Apollo's temple holds,  
Can purchase one day's life, &c.

country. One thousand and five hundred copies  
of the last Annual Report of the Board, and 4,000  
copies of an abridgment of it, together with the  
Annual Sermon before the Board, have been read.  
The number of copies of the Missionary Herald  
put into circulation during the past year, amounting  
has exceeded that of any former year: amounting  
at present, including an edition of the monthly  
numbers re-printed at Cincinnati, at the expense  
of the society for the valley of the Mississippi, to  
nearly 20,000.

RECEIPTS AND EXPENDITURES.—As the Board  
meets this year a month earlier than it has done  
herefore, the accounts of the treasurer embrace  
eleven months. During this period, the re-  
ceipts of the Board, through the ordinary channels,  
have amounted to \$163,340 19—exceeding the  
receipts of the entire preceding year by \$10,954  
09. The expenditures during the eleven months,  
just as the report was made, were \$163,254; leaving a balance  
against the treasury, including the debt of last  
year, of \$4,691 18.

For printing the scriptures in foreign languages,  
under the direction of missionaries of the Board,  
the treasurer has received the following appropri-  
ations from various societies:

American Bible Society,	\$23,659
Philadelphia Bible Society,	3,000
Philadelphia Female Bible Society,	100
Connecticut Bible Society,	1,000
	<b>\$27,759</b>

For printed tracts, &c., the following sums  
have been received:

American Tract Society,	\$17,165
American Tract Society, Boston,	175 29
American Sunday School Union,	585 82
	<b>\$17,876 11</b>

The whole amount received from these societ-  
ies is \$45,635 11: which raises the total sum  
placed at the disposal of the Board during the  
past year, to \$203,975 30.

Donations in clothing and various other articles  
have also been made, which cannot be correctly  
estimated; amounting, probably, to not less than  
\$5,000 or 6,000.

NEW MISSIONARIES AND CANDIDATES.—Thirteen  
ordained missionaries, one of whom is a physician,  
three physicians, four printers, one teacher,  
twenty-two married and four unmarried female  
assistant missionaries—forty-seven in all,  
have been sent forth to various unevangelized  
nations and tribes, since the last meeting of the  
Board.

During the same period, twenty persons, in-  
cluding four ordained missionaries, five male and  
ten married and one unmarried female assistant  
missionaries, have left the service of the Board.  
There are now under appointment, and ex-  
pecting to depart to their respective fields of labor  
during the ensuing year, seventeen missionaries,  
one physician, four other male and eight female  
assistant missionaries.

Resolved, That a committee be appointed to take  
into consideration the vacancies which God in his  
holiness provide has occasioned, the past year, among  
the secretaries of the Board, and in the prudential  
committee: and that they make such suggestion as  
they think proper concerning the arrangements  
which should now be made in those departments of  
trust and labor, and nominate persons to fill the  
vacancies.

Resolved, That the same committee consider the  
expediency of electing new members of this Board,  
and make such nominations as they shall judge  
proper.

Dr. Woods, Miller, Day, Porter, and McDowell,  
with Mr. Plumer, were appointed the committee.

In the evening, the Rev. Dr. Miller preached the  
annual sermon before the members of the Board and  
a crowded auditory, in Dr. Nevins' church, from  
Numbers xiv. 21: "As truly as I live, all the earth  
shall be filled with the glory of the Lord." The  
Rev. Dr. Chapin offered the following resolutions,  
which were adopted:

Resolved, That a committee be appointed to take  
into consideration the vacancies which God in his  
holiness provide has occasioned, the past year, among  
the secretaries of the Board, and in the prudential  
committee: and that they make such suggestion as  
they think proper concerning the arrangements  
which should now be made in those departments of  
trust and labor, and nominate persons to fill the  
vacancies.

# NEW ENGLAND SPECTATOR.

to the People, by Rev. Dr. Dana, of that place.  
12. Concluding Prayer, by Rev. Mr. Jeffords, of  
Middleton. 13. Anthem. 14. Benediction, by the  
Pastor.

A PROTRACTED MEETING, was held at East Haverhill week before last. The different services, were well attended, and with deep seriousness. Numbers, especially of the young, are manifestly feeling that religion is worthy of their first attention. Since the settlement of their present pastor, Rev. Mr. Cushing, the cause of truth and piety is evidently advancing in that place. There is also some pleasing seriousness and religious inquiry more than usual, at Linbrook. A protracted meeting is held at this place the present week.

## SPECTATOR.

Boston, Wednesday, Sept. 23, 1835.

### Great Missionary Meeting.

The public designation of Baptist Missionaries for *Burma*, *Siam*, and the *Madras Coast* was held yesterday in the ship *Louvre*, took place on Sunday evening at Rev. Dr. Sharp's Church, in Charles Street.

The exercises continued from half past six to half past nine, three hours. The house was filled to overflowing, and many retired because there was no access into the house. The names of the individuals who embarked, are Rev. Howard Malcolm, and Rev. Elisha L. Abbott, Miss E. Macomber—Also the following gentlemen and their wives, Rev. Amos Sutton, Mr. Noyes, Mr. Phillips, Samuel S. Dey, Robert D. Davenport, James M. Haswell, T. L. Shack, Alanson Reed, and Lovell Ingalls; 21 in all.

### EXERCISES OF THE EVENING.

1. Reading of select portions of scripture, by Rev. Mr. Jackson of Charlestown.

2. Prayer by Rev. Mr. Stow.

3. Hymn.

4. Reading of the instructions by Dr. Bowles. The missionaries are to be stationed in *Burmah*, *Siam*, *China*, and at a new station somewhere in the *Madras* presidency.

Rev. Mr. Sutton, the English free-will Baptist missionary at Orissa, near the temple of Jugernaut, who has been a year and a half in this country, goes out in company. He will of course give the missionaries much valuable information during the voyage.

Rev. Mr. Malcolm, who has been a useful and much beloved pastor of a church in Boston, for several years, but is disabled at present for preaching, goes out on a visit to the various missionary stations, with the expectation of returning when Providence permits.

5. Right hand of fellowship to the missionaries, and to Rev. Mr. Malcolm and Mr. Sutton, was given by Professor Chase, of Newton. The scene was truly affecting.

6. Hymn.

7. Prayer by Dr. Sharp, commanding the missionaries and brethren to the care of him who rules the waves, and controls the destinies of man.

8. Address by Mr. Malcolm. Mr. M. alluded to the fact that he was now deprived of the privilege of preaching the gospel and acting the part of pastor of a church. It was painful to give up his chosen employment. But since such is the will of God, it afforded him pleasure to be used as an errand boy for the churches. After speaking of the hardships and trials of missionaries, Mr. M. made his appeal, with much eloquence and force, to Christians who remain at home. Why is not entire consecration to God, he said, as much the duty of every Christian as it is of the missionary? Why should they live for themselves? Yet so it is. When Christians engage in business it is for themselves;—when they go to market, it is to gratify themselves;—when they rent a house, it is for their own convenience. They are not crucified to the world, and the world to them.

On Tuesday, the several Theological classes were examined in their respective studies. The examination was satisfactory to the visitors and creditable to the students and to the Seminary.

9. Address by Mr. Sutton. The night long and anxiously looked for, said Mr. S. has at length arrived. I am rejoiced at its arrival. Not that my stay in this land of Christian love and fellowship is not desirable, but here are not my sympathies, and here is not my home.

Mr. S. then spoke of the difficulties attending on the missionary life. There is the pain of separation, the perils of the sea, and the exposure of life, to which you as men are exposed: There is need of piety and moral courage, which as Christians you will feel: Your faith as missionaries will be put to the test—most of the early missionaries labored seven years before they were blessed with one convert. Your temper and disposition, also, will be tried by the duplicity and wrongs of the natives.

[These difficulties, as presented by Mr. Sutton, we gave in one of the early numbers of the Spectator, when he gave parting advice to some of the missionaries of the American Board.]

10. Doxology, "Praise God," &c.

11. Concluding prayer, and benediction by Rev. Mr. Lovell of Cambridge.

On Monday evening, a general prayer meeting, on the missionaries account, was held in Mr. Stow's church.

### Shall we discuss the Subject of Slavery?

We have received the first number of the "Lowell Philanthropist," a moral, religious, and miscellaneous weekly. In some respects, it promises well, but we regret to see some misgivings on the subject of slavery. After making fair promises, the editor says,—

We are not solicitous to introduce the subject of slavery into our columns in any form; to discuss it is not part of our design in getting up the paper; and since it is almost (perhaps quite) impossible to investigate the matter thoroughly and coolly, in the present perturbed state of the public mind, our choice is to devote our columns to "Religion, morality, literature, and general intelligence." As pledged in our prospectus, we shall "remember those that are in bonds"—fearlessly, and we hope wisely, plead the cause of the oppressed, whether in America, Poland, or elsewhere. We shall, as conductors of a public journal, give the most prominent facts which occur in relation to slavery, as the interests of the Philanthropist, and the wishes of its patrons, the good of the white and the colored man, will be promoted by extending such investigations.

We know not what to make of this. How can the editor "fearlessly and wisely plead the cause of the oppressed," and yet, "to discuss it" (slavery) "form no part of his design?" To speak of giving both sides a hearing, we think implies a delinquency on the part of some papers to hear both sides. Is this intended for abolition or anti-slavery papers? If the latter, then it is true; but if the former, as we suppose was intended, then it is not true; for every abolition paper we know of, freely admits and desires communication opposed to their views. After all, however, we admit that it is true, for in northern papers there is no argument but on the abolition side of the question. Abolitionists are not met by argument, other than physical.

The excitement, also, is all on one side. If men are conscious that they have truth on their side, what need of excitement? And shall abolitionists forbear to speak the truth in love, because their opponents are excited by it? It is a new idea of the editor of the *Philanthropist*,—though he is not alone in it,—that we must be silent, because there is excitement on the subject. If there is excitement, something is wrong somewhere. And how can we remedy the evil? Must we cover it over, and leave it to rankle, and hereafter break out with tenfold violence? or must we probe it to the bottom by investigation and argument, and thus restore the system to healthy action? It is a new doctrine, that a doctor must let his patient alone, because he is so badly off that there is danger of doing anything with him. Rather he should set his wits at work to investigate, and apply the best and speediest remedy. Must not investigate, and argue on account of the excitement! Why, that is the sole object of persuasive argument, to excite people and make them act. No man will ever act, unless he is excited to it.

If abolitionists were excited to overt acts, then there might be some reason in the cry of—Peace, peace! But no, they are not excited, only their opponents. This only shows that the evil which they are attacking is great, and difficult to be remedied. Is there any other way to correct and remedy a moral evil than by argument? Nay, is there any possible way of effectually putting down the wicked excitement, than by thorough investigation and argument?

Now, more than ever, the evils of slavery are staring us in the face. Now, more than ever, good people are convinced that something essential ought to be set on foot to remedy these evils. Now, more than ever, people are willing to read, and investigate the subject. Now, more than ever, Christians feel that the work must be of God, and are led to the throne of grace. God forbid, that abolitionists should cease to cry aloud and spare not—that they should now be silent, and let the present favorable opportunity pass, and then commence their labors hereafter, when their voice shall be but as the idle wind. However great may be the present evils resulting from abolitionists' persisting in their present course, every reflecting man among them is convinced that hundred-fold greater evils will come upon us, if they should now withhold. They are persuaded that "if they altogether hold their peace at this time, then shall there enlargement and deliverance arise to the (slaves) from another place, but they and their father's house shall be destroyed."

**Anniversary of the Theological Seminary, Bangor, September 9, 1835.**

MR. EDITOR. Our Anniversary took place, Wednesday, September 9. On Monday evening preceding, an address was delivered before the Society of Inquiry, by Rev. Mr. Shepard of Hallowell. His subject was, "The intellectual and moral qualifications necessary to success in the Christian Ministry." He spoke particularly of the kind of piety and of the intellectual training, which was needed in the ministry at the present day. Why should he not be used as an example? The hardships and trials of missionaries, Mr. M. made his appeal, with much eloquence and force, to Christians who remain at home. Why is not entire consecration to God, he said, as much the duty of every Christian as it is of the missionary? Why should they live for themselves? Yet so it is. When Christians engage in business it is for themselves;—when they go to market, it is to gratify themselves;—when they rent a house, it is for their own convenience. They are not crucified to the world, and the world to them.

Mr. S. then spoke of the difficulties attending on the missionary life. There is the pain of separation, the perils of the sea, and the exposure of life, to which you as men are exposed: There is need of piety and moral courage, which as Christians you will feel: Your faith as missionaries will be put to the test—most of the early

missionaries labored seven years before they were blessed with one convert. Your temper and disposition, also, will be tried by the duplicity and wrongs of the natives.

[These difficulties, as presented by Mr. Sutton, we gave in one of the early numbers of the Spectator, when he gave parting advice to some of the missionaries of the American Board.]

11. Concluding prayer, and benediction by Rev. Mr. Lovell of Cambridge.

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12. Exercises of the Junior Class.

1. Vision of Belshazzar, by Samuel C. Fessenden, Portland.

2. Whitefield, by Solomon B. Gilbert, W. Brookfield, Ms.

3. The Book of Job, by Eleazar A. Greenleaf, Williamsburg, Me.

4. The Missionary a poem, by Owen Lovejoy.

5. The music of the Hebrews, by Horatio Isley, Portland.

MUSIC BY THE SODALITY.

6. Induction, as an instrument of advancing Sacred science, by William T. Savage, Bangor.

7. The deluge, by Edwin Seabury, N. Yarmouth.

8. Isaiah, by Benjamin Tappan, Jr. Augusta.

9. Love of truth, by Sidney Turner, Portland.

10. Meaning of the word 'day,' in Gen. chap. 1, by Elkanah Walker, Pownal, Me.

11. Unity of the human race, by Elias Wells, Hardwick, Vt.

MUSIC BY THE SODALITY.

12. Exercises of the Middle Class.

12. Nature and destiny of the soul, by Isaac Carlton, Bethel, Me.

13. Superstitions of poverty, by William Davenport, Bangor.

14. Necessity of a thorough education to the Christian minister, by Moses P. Stickney, Byfield, Ms.

15. Restorationism, by James Thompson, Sanbornton, N. H.

16. Connection of evangelical religion with civil liberty, by Luther Wiswall, Marlboro, N. H.

MUSIC BY THE SODALITY.

17. Conditions of a successful study of Theology, by Franklin Yenton, Alma, Me.

III. EXERCISES OF THE SENIOR CLASS.

18. Moral courage important to a Christian minister, by William J. Newman, Andover, Ms.

19. Individuality in probation, by Daniel Sewall, Chesterville, Me.

MUSIC BY THE SODALITY.

20. What is meant by 'works?' What sin?

21. What does 'law' here mean?

22. Who wrote 'Habakkuk? Did Christ do anything wrong? Why did they then hate him?

23. It is a small sin to hate and reject Christ? Who else does he hate and reject by so doing?

24. How much is it to be wished that those who make light of Christ, while they pretend a great generation for the Father, would seriously attend to this weighty admonition, lest haply they be found even to fight against God! —Doddridge.

25. What is meant by 'works?' What sin?

26. Where written? How fulfilled? Did Christ do anything wrong? Why did they then hate him?

27. Pray Ps. xxxv. Question on v. 19.

28. Shall ambassadors of Christ say no conduct, that hatred and opposition to them may be without just cause, and appear only opposition to the truth.

29. FRIDAY. Repeat ch. xvi. v. 2. They shall put you out of the synagogues: yes, the time cometh, that whosoever killeth you will think that he doeth God service.

30. Who are meant by 'you?' Was putting out of the synagogue considered a great punishment? Further questions and illustrations.

31. Do persecutors of faithful Christians and Christians, usually plead conscience, a zeal for God, and the good of society, as the reason of their conduct?

32. TEXAS. It is strongly rumored that there is a treaty in Washington, between the United States and Mexico, by which Texas is ceded to this country.

33. The people of God have suffered most from those who have been conscientious persecutors; and some of the most malignant foes the church has ever had,

have been in the church, and have been professed ministers of the gospel, persecuting true Christians under pretence of great zeal for the cause of purity and religion.—Barres.

Wednesday evening, the Penobscot County Education Society held its annual meeting, Dr. Cogswell was present, and addressed the meeting, and was followed by others. It was an interesting and profitable meeting.

The prospects of the Theological Seminary are bright and cheering. A large class is expected to enter at the commencement of the next Academic year. Two new professors have been appointed and it is expected they will be on the ground at the beginning of the next Term.

For the New England Spectator.

**Slavery finds no Advocates at the North.**

MR. PORTER.—The following remarks were written several days ago, but they may not be timely now. The cause of Liberty is one of those which can never lose its interest. So long as the rights of any men are withheld from them, there ought to be and there will be those who will plead for them, regardless of bribe offered to silence them, and equally regardless of the censure and reproach and persecution which may be heaped upon them by such as can sell human liberty for gold. These remarks are, therefore, submitted to your disposal.

It would seem that no further effort is needed in the anti-slavery cause. The great "conservative meeting," held in Boston, has told our brethren of the slaveholding states about all we wish to tell them in the following very strong language. "We hold this truth to be indisputable, that the condition of slaves (i. e. slavery itself) finds no advocates among our citizens—our laws do not sustain it—OUR PRINCIPLES REVOLT AGAINST IT—our citizens will never tolerate its existence among them." This is well done. No flaw can the most fastidious abolitionist desire to discover in either the sentiments or phraseology. As they solemnly aver that what they declare is "indisputable," it is due to them that we acquiesce, so far, at least, as the numerous members of the Meeting are personally concerned, and are acquainted with the sentiments and principles of their fellow citizens. I am happy in being able to bear testimony to the general truth that slavery finds no advocates among our citizens." It may be that in half a dozen cases I have been told that the negro, were designed for slavery; but these cases are so unimportant, I am willing to leave them out of the account, and to take the declaration of the Boston meeting as "indisputably true." This is, therefore, the state of this affair. All the citizens of Boston—and we may include all New England, are so far from being advocates of slavery, that their principles revolt against it—in other words, they are all anti-slavery men or abolitionists. The prospect is, then, that it will no longer be accounted a reproach to be called an anti-slavery man, or an abolitionist, as, through some misapprehension, it has been. It should be objected that our fault lies in declaring our sentiments, we are doubly shielded against this objection. First, we have the broad shield of the "Declaration of Independence," and secondly, the shield of the "Declaration of the Boston meeting."

"No opposition of the proud, the wealthy, the learned, the men of power; no persecution or gibes; but had received from his work." Remembering this, and having his example steadily in the eye, they and all Christians were to labor not less because wicked men should oppose and deride them."

Repeat v. 19. If ye were of the world, the world would lose his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

MONDAY. Read v. 18. Who are meant by the 'world?' What does 'hate' mean? To whom does the word 'you' apply?

How did the world show their hatred to Christ? How to the apostles and first Christians? How do they show it at the present day?

Read v. 19. Who are meant by the 'world?' What does 'not speak of them before me?' What is meant by 'the beginning'?

When Christians, missionaries, &c. are treated as vile for Christ's sake, what should they remember?

Read Act iv.

Pray that missionaries of the cross may pay for their persecutors as those who do not know Christ.

SATURDAY. Repeat v. 4. But these things here I told you, that when the time shall come, ye may remember that I told you of them. And

## Longing of a Slave for Liberty.

Taking a little book from his pocket, said he would read to them—“*Longing of a Slave for Liberty*, written down by himself, or rather dictated (for he could not write) and written down by another. He was the property of Mr. James Norton of Chatham Co., North Carolina. And it should be observed that he said nothing of positive inflictions as the cause of his wretchedness, nothing but that he was treated with the utmost kindness.

“Come, melting pity from afar,

And break this vast enormous bar

Between a wretch and thee;

Purchase a few short days of time,

And bid a vessel more sublime,

On wings of Liberty.

Alas! and am I born for this,

To wear this shrewd chain?

Deprived of all created bliss,

Thro’ hardships, toll and pain.

How long have I in bondage lain,

And languished so to free!

Alas! and must I still complain—

Deprived of Liberty?

Oh Heaven! and is there no relief

This side the silent grave?

To soothe the pain—to quell the grief

And anguish of a slave?

Come Liberty, thou cheerful sound,

Roll thro’ my ravished ears!

Come, let my grief in joys be drowned,

And drive away my fears.

Say unto foul oppression, Cease;

Ye tyrants rage no more,

And let the joyful strain of peace,

Now bid the vessel roar.

Am I sadly cast aside,

On misfortune’s rugged tide?

Will the world my pains decide

Must I dwell in Slavery’s night,

And all pleasure find its flight,

Far beyond my feeble sight,

Worst of all, must hope grow dim,

And withhold her cheering beam?

Rather let me sleep and dream

Somewhat till my heart surreys,

Groping thro’ this dreary maze;

Is it hope? then burn and blaze

Leave me not a writh confined,

Altogether lame and blind—

Unto gross despair consigned,

Heaven! is there no relief?

Canst thou not for all provide?

Condemned to be my guide,

And when this transient life shall end,

Oh, how may kind eternal friend

Bid me no servile sound.”

“Forever!”

“Forever?”

## Remarks of Mr. Bouton, at the Annual Meeting of the N. H. Sabbath School Union.

Mr. Bouton of Concord, said, in speaking of the good effects of Sabbath Schools, I confess, Mr. President, I am quite at a loss, whether to direct my thoughts chiefly to heaven or to earth. The moral results of Sabbath Schools on earth are moral and spiritual blessings, yet in a state of progressive development; in heaven they are complete and glorious, but ‘yea hath not seen, nor ear heard, neither have entered into the heart of man, their amount and value. The results which have fallen under our own observation evince that the blessing of Him who blessed little children and left in charge to His disciples, ‘feed my lambs,’ has rested upon them.

One known and most happy effect of Sabbath Schools is the *correct biblical knowledge* acquired by children and youth. Examine, sir, the children introduced to the Sabbath school, at the age of four, or six, and who continue there till they reach the period of youth. With the Scriptures, the pure truth of God for their study, with the advantage of a useful Sabbath school library, the instructions of a competent teacher, and attendance in the mean time on the stated preaching of the word, it will be no matter of surprise if you find there, as David said of himself, ‘to have more understanding than all their teachers.’ You will not only find them acquainted with the history and biography contained in the Bible, not only with the most important precepts, but with the essential doctrines—and able to explain and defend them intelligently, when their knowledge is elicited by familiar questions.

One example may suffice. A few years ago, a minister was instructing the children of his Sabbath school in the 11th chapter of Matthew. When he came to the 25th verse, which is, ‘come unto me all ye that labor and are heavy laden and I will give you rest,’ he proposed a number of questions for the purpose of drawing out their views. He first directed their attention to the person who spoke the text. Different boys said, ‘he was the Son of God, the Redeemer, the Prince of Peace.’ He next asked now persons were to come to Christ. They replied, ‘We must come as poor sinners, helpless sinners—not as righteous, but as needy sinners.’ A little girl was asked, Who do you think the person was who speaks in the text, ‘Christ, Sir?’ Is it important that we go to him? ‘We shall perish, if we do not.’ Do you go to him? ‘I hope I do.’ How? ‘Through his grace, by faith and prayer.’ But suppose you were to go once or twice without obtaining your request, how would you act? ‘I would go again and again and again; I would go forever but I would have it.’ Then think that this dear Saviour would save you at last? ‘Yes, sir.’ Now then, every one of you tell me, in turn, what think you of Christ? The order of all their little minds was at once perceptible; the first said, ‘I think sir, he is an able Saviour;’ others, ‘a ready Saviour—a justifying Saviour—the ever-bleeding Saviour, a Saviour that is both God and man—a holy Saviour—a Saviour of all that come unto God by him—a dying Saviour—a risen Saviour—an all-sufficient Saviour.’

The theme was nearly exhausted, when a little boy with much seriousness added, ‘He is the chiefest among ten thousands, and the one altogether lovely.’ Now here in the testimony of little children to the character of the blessed Redeemer of the world: But it is sound Biblical Theology; and these children may justly be called students in divinity.

Another known result is *improvement in public morals*. The fact is well known, and time does not permit me greatly to enlarge upon it, that it is a rare thing to find one who has been a Sabbath school scholar, either in a prison or a house of correction, or guilty of any crime against the peace and order of society. You may recollect sir, the anecdote of a Sunday scholar who was charged with stealing and falsehood—and his triumphant reply—‘I cannot do such things, for I belong to the Sunday school.’ It was indeed a short argument—and to a stranger to Sabbath schools, the conclusion might appear not to follow from the premises. But I am a Sabbath school scholar—I am taught not to steal, and not to utter a falsehood; because to do these things is wicked, and God is displeased with the wicked and will punish them in another world—and therefore it is that I cannot do such things. Since the establishment of Sabbath schools, sir, an entire generation has risen into life, and I conceive that the improvement in morals visible in communities where Sabbath schools exist, is owing more to their influence than to any other single cause. The moral principle of the Bible are incorporated with their earliest and strongest associations—so that they cannot be guilty of open and gross sins. Besides this direct influence from the Bible, there is superadded the softening and refining influence of the Sabbath—the Sanctuary—the example of the teachers and pious members of the school. There is also a powerful influence exerted by means of scholars and teachers over irreligious families. The instructions which the children receive at school, are repeated at home, and fathers and mothers, brothers and sisters, feel their effects. One of the happiest incidents in the life of Robert Raikes, is thus related by himself. ‘One day as I was going to church, I overtook a soldier just entering the church door. This was on a week day. As I passed him, I said it gave me pleasure to see that he was going to a place of worship. Al! sir, said he, I may thank you for that. Me, said Raikes, why do I not know that I ever saw a boy before. Sir, said the soldier when I was a little boy. I was indebted to you for my instruction on my duty. I was one of your Sunday scholars.’ He then, said Raikes, told me his name, and brought himself to my recollection by the mention of a curious circumstance which happened while he was at school. His father was

a vice, profligate man. After the boy had been some time at school, he came and told me that his father was wonderfully changed, that he had left off going to the ale-house on Sunday. Soon after I met the man in the street, and said ‘my dear friend, it gives me great pleasure to hear that you have left off going to the ale-house on Sunday.’ Your boy tells me that on now stay at home, and never get tipsy. ‘Sir, said he, may thank you for that?’ Nay, said I that’s impossible. I do not recollect that I ever beheld your face before. No sir, said he, but the good instructions you give my boy, he brings home to me; and it is that sir, which has induced me to reform my life.’ Such sir, is the sure progress of moral reform by means of Sunday schools.

The affecting details of the Report which has just been read, superseded the necessity of dwelling on another happy result of Sabbath schools. We have learned sir, in the progress of Sabbath schools, that very young children, not only may, but often are, subjects of the renewing grace of God. And I believe that in consequence of these schools, the average period of conversion among the young is less by six or eight years than it used to be. Out of the mouths of babes, God perfects praise—and the more suffered of experimental enjoyment. Rather the Judge’s gracious presence was richly realized. Self-delusion to the life that glorified him, was removed. Holy resolutions were repeated. The bread and water of life were bestowed, nourishing love and comfort divine, in the believer’s soul; ‘contrition of spirit, with blemishes of heart,’ was apparently, and beyond question, ready and increasingly felt. Faith was strengthened. The grace of holy firmness and zeal was evidently afforded to wage and carry on more vigorously the warfare, in the heart and in the world, against depravity, and sin, and Satan, and death.

These facts are stated in corroboration of the doctrine so often expressed, that, as to the material symbols, the churches may be accepted, and edited, and blessed, though inevitably prevented from having always the same sort of material bread, and though they know it be not in their power to have ‘the fruit of the vine.’

There can thus be—there has thus been—the absence, providentially rendered inevitable, of either the bread or the cup, literally understood.

But possibly both of the material symbols are, by necessity, absent from the table of the Lord, at the time appointed for the commemoration of his sufferings and death. Even in this exigency, the church can go through the sacramental form of celebration, in imitation of the perfect exemplar.

Are you able to affirm, with the certainty of truth, that in connection with prayer and blessing, thanksgiving and praise, joined with devout meditation and faithful self-inspection, the church so situated, will not be fed and nourished by heaven.

Be water, therefore, the sacramental cup—water, for many invincible reasons, and especially because it is the only drink on which every branch of the church can rely, with the assurance of certainty, that it is incapable of producing debauchery by intoxication. Moreover, the sacramental table thus furnished, presents no ‘appearance of evil,’ is innocent of enticements to those habits which terminate in death eternal, and bears its testimony in full for well-being, by supporting the high and holy cause of temperance.

Thus, Christian brethren and friends, beloved in Christ, secure and bold face the sober and calm, the rational, devout, and undisturbed exercises of the understanding and heart. Remember that in this placid condition of the mind, through grace, can you receive and enjoy preparation for the illuminating and delightful indwelling of the Holy Spirit. That the way to the possession of this abiding and growing blessedness may be unencumbered and clear, exclude alcoholic drink, forever from the symbols of your faith, and hope, and salvation.

Spiritual edification, growth in grace, renewals of strength from above, cannot depend on the nature of mere symbols, or in every possible instance, on their presence, but on evangelical faith.

This constitutes the high, holy, and crowning evidence of the obedient soul.

23. There is no ‘Thus saith the Lord’ against the change of symbol here proposed, and proposed for the sake of preserving the sacramental cup entirely free from intoxicating liquor.

As already shown, the subject of symbols has, in reality, been submitted, and is will be submitted, to the churches, wherever Christian institutions are, or are to be established. The churches are, of necessity, left to make their own selection of representative materials.

The bread and the cup must be such as imperious circumstances and their means, in the respective climates of earth, afford.

In their supplies for the cup, however,—it cannot well be too often repeated,—nothing which can entice to the deceptive fascination of unnatural excitement, can be safely or probably admitted.

The cautious avoidance of extraordinary natural sensations is found indispensable to spiritual enjoyment and progress. There must be perilous folly in taking more bodily and mental emotions for the true joys of gracious affection.

24. It is desirable that the churches be prepared forthwith to use water instead of something denominated wine, as the symbol of redemption by the death of Christ.

Mr. Allen presented a resolution which represented the present situation of the whites and the blacks at the South as one of peculiar interest and danger, and immediate emancipation as the only ground of permanent quiet.

It had been represented as hazardous, he said, to touch the subject of abolition. The discussion of this subject, it was said, portended ruin to the country. But we had seen ruin portending from another quarter of late. He referred to the contemplated insurrection at the South. Excitement reigns throughout the South—all was agitation, trembling, terror, and paleness there. Fear was on the tip-toe to see what would be the result.

The south was all in a broil—danger was piled up mountain high. The plot was ripe, the train had been laid, and the match was just about to be applied.

The whites could not lie down and sleep in peace for fear of being massacred.

It is needless to add her seducer had fled.

Comment is unnecessary.

(Concluded.)

21. You claim, perhaps, that for nearly two thousand years, alcoholic drink has been sacramentally used without harm.

This harmless, however, is far from being evident. You ought, instead of confidence, to have many fearful apprehensions that ‘the great day of the Lord’ will hold forth proof of very extensive harm—of harm direct and indirect, as suffered us from our sins, in his own blood, be glory, to him both now and forever!—Amen.’

But, Sir, it is my duty to close. In doing it, however, I must ask you, and the ministers of Christ, to look at the fruits of Sabbath school instruction, in the sweet peace and resignation, which many a scholar has exhibited in the chamber of sickness; in the comfort, hope, joy and triumph, manifested on the prospect of death—and were it possible to lift the veil, I would show you that company of children around the throne of God arrayed in white robes, and that sing with sweet voices the new song which they first warbled in the Sabbath School on earth—Unto him that loved us and said, ‘Come unto me, all ye that labor and are heavy laden and I will give you rest.’

A Prize Essay by Rev. Calvin Chapin, D. D.

Answer. Such WINE SHOULD BE DEVOUTLY AND THOROUGHLY REJECTED.

(Concluded.)

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extensive harm—of harm direct and indirect, as suffered us from our sins, in his own blood, be glory, to him both now and forever!—Amen.’

Let no person be terrified by an impression that every innovation must, of course, be suspicious and bad. Such an impression has the emptiness of a phantom. Intoxication has sometimes, it is true, caused evil, but not always. It has often and often been greatly useful—useful in adding numbers and power to secular improvements—especially, pre-eminently, in multiplying and extending the means of salvation.

As light, literary and scientific, and moral and spiritual, grows brighter and more clear, the truth, and safety, and usefulness, of many and great innovations, will be seen and acknowledged.

Many and great departures, in practice, from long established and invariable customs, will be adopted.

Let the mind’s eye turn itself retrospectively for a moment, and glance at the past. Persecution, even unto death, for religious opinions and forms, was waged and conducted with burning fervency, and relentless cruelty.

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